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VOL. XI, NO. 4

The EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

THOU LOVEST ME!

Thou lovest me! And that shall stand
Deeper than sea, firmer than land,
'Gainst all that Satan can evoke,
'Gainst destitution, sorrow, stroke,
Scorn, tribulation, hate of man,
And ways of Thine I cannot scan;
I see, above all mystery,
This one clear fact, Thou lovest me!

This settles every doubt and fear,
Makes me a happy worshipper;
Gives to the weary feet a spring,
Makes the face shine, the tongue to sing;
Gives conscience, too, a clear release,
The heart a confidence and peace;
Fills every day and hour with glee—
The joy of heaven—Thou lovest me!

—*Selected.*

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WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15.

Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

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Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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Devotional and Editorial

AN ILLUSTRATION OF ACCEPTABLE PRAYER

(Daniel 9th Chapter)

DANIEL is a prophetic and dispensational book but withal a devotional one. It gives the life of one who, with his godly companions, was not mastered by circumstances but rather, by God's enabling grace, became master of them. Daniel is one of the few characters in the Word of God against whom the Holy Spirit writes no word of reproach, though the man himself does not glory in self-righteousness, as indicated in Chapter 10, verse 8. Therefore, viewed from the devotional aspect, the book of Daniel presents wholesome and normal teaching which is valuable in showing the walk of the child of God in the world. This lesson emphasizes devotional life in respect to prayer.

THE APPROACH OF PRAYER—PURPOSE (Verses 1-3)

True prayer is fundamental, not supplemental. It should be regarded as service far more than other activities; without it other service simply becomes busy idleness. Prayer becomes real when one is faced with need, and intense when the issues involved are viewed in relation to God and His purposes, and also when God's children and their present and future welfare are in distress and jeopardy. The soul that comes to God at such a time must be in earnest, purposeful and pressed into real seeking of God's face. Other matters give way and fade into insignificance when, with "set face", we go into the work and ministry of prayer. No trifling, superficial approach avails here. Purpose, with its intensity and longing, allows nothing to interfere at such a time.

THE ATTITUDE OF PRAYER—CONTRITION (Verses 4-15)

Coupled with the purposeful approach, and just as essential, is our attitude. Self-sufficiency and self-righteousness hinder; glorying in one's progress spiritually and an "holier than thou" spirit prevent true prayer. Pride of grace is most abominable. There is no such thing as spiritual pride, for such an attitude is not spiritual. Godly sorrow and grief over sin's judgment and chastisement (2 Cor. 7:9-11) is the attitude that makes prayer acceptable. Moses, David, Paul and others in Bible record and in the later history of the church have had this necessary qualification. McCheyne, Rutherford, Murray and others prevailed on bended knee in contrition of heart. Daniel, like the Lord Jesus, numbered himself with the transgressors, and, like Him too, had sorrow of heart over Jerusalem's desolations. He qualified as an acceptable prayer warrior.

THE APPEAL OF PRAYER—RELATIONSHIP (Verses 16-19)

The heart of acceptable prayer, whether in the Old or New Testaments, is that of relationship. Most effective is the prayer of one who appeals on

the basis of being a child of God. All other prayer is formal, delusive and vain. Pleading family rights, the rights coming through the Blood of Christ, gives the believer holy boldness in his purposeful approach in godly, sincere attitude. Daniel tells the God of Israel (and his God) that His people, His holy city, His holy Name are involved in the matter he is spreading before Him in prayer. It gives weight and value to his ministry of intercession. Cease praying until assured of saving faith in Christ. Then, with definite purpose, moved by the compassion of Christ, pray in the glad assurance of being a child of God in the Name of our Lord Jesus Christ.

THE ANSWER OF PRAYER—REVELATION (Verses 20-27)

True believing prayer brings its answer. Your answer and mine will not be similar to Daniel's, but it will answer our particular need and prayer. Daniel needed revelation, and the answer was given accordingly. "Prayer and pains accomplish" and, while there are stages or advances in prayer life requiring continuance and steadfastness and appreciation of forces opposing, yet prayer is answered. Pray in faith believing, continue therein, and you will have the joy of beholding God's faithfulness. He loves to be trusted. He disappoints no trusting heart. Personal needs, the work of God with God's power, and the communion that results in a service of quality all render imperative a prayer life such as is so blessedly illustrated in this chapter. "Go thou and do likewise."

H. H.

COMMUNION WITH BRETHREN OF OTHER DENOMINATIONS

The inside front cover gives the objects of the American-European Fellowship. It seems fitting for us to give the following letter from the pen of Robert Murray McCheyne of sainted memory. While at length, we commend its entire reading as it gives the two communions enjoined by the Word of God, namely, the "communion of the Blood of Christ" and the "communion of the Body of Christ". Its message is as needful today as when written nigh a hundred years ago.

To the Editor of the Dundee Warder.

Dear Sir:

Allow me, for the first time in my life, to ask a place in your columns. My object in doing so is not to defend myself, which we are all perhaps too ready to do, but to state simply, and calmly, what appear to me to be the Scriptural grounds of Free Ministerial Communion among all who are faithful ministers of the Lord Jesus Christ, by whatever name known among men. These views I have long held; they were maintained by the early Reformers, and by the Church of Scotland in her best days, and I bless God that, by the decision of the last General Assembly, they are once more declared to be the principles of our beloved Church. I am anxious to do this, because the question is one of great difficulty, requiring deeper thoughts than most have bestowed upon it; and it is of vast importance, in this day of conflicting opinions, to be firmly grounded on the Lord's side.

Of the respectable ministers, who so lately officiated for me during my illness, I shall say nothing, except that they agreed to assist me in a time of need in the kindest manner, and that, however much I differ from them on several points of deepest interest, I, along with many in the Church, do regard them as faithful ministers of Christ; and I trust they

will utterly disregard the poor insinuations as to their motives, (contained in the letters of your correspondents), which, I regret to say, disfigure your last paper.

In order to clear our way in this subject, allow me to open up, first, the subject of Free Communion among private Christians, and then that of Free Communion among Christian Ministers.

1. I believe it to be the mind of Christ, that all who are vitally united to Him, should love one another, exhort one another daily, communicate freely of their substance to one another when poor, pray with and for one another, and sit down together at the Lord's table. Each of these positions may be proved by the Word of God. It is quite true that we may be frequently deceived in deciding upon the real godliness of those with whom we are brought into contact. The Apostles themselves were deceived, and we must not expect to do the work of the ministry with fewer difficulties than they had to encounter. Still I have no doubt from Scripture that, where we have good reason for regarding a man as a child of God, we are permitted and commanded to treat him as a brother; and, as the most secret pledge of heavenly friendship, to sit down freely at the table of our common Lord, to eat bread and drink wine together in remembrance of Christ. The reason of this rule is plain. If we have solid ground to believe that a fellow-sinner has been, by the Holy Spirit, grafted into the true vine, then we have ground to believe, that we are vitally united to one another for eternity. The same blood has washed us, the same Spirit has quickened us, we lean upon the same pierced breast, we love the same law, we are guided by the same sleepless eye, we are to stand at the right hand of the same throne, we shall blend our voices eternally in singing the same song, "Worthy is the Lamb!" Is it not reasonable, then, that we should own one another on earth as fellow-travellers to our Father's house, and fellow-heirs of the incorruptible crown? Upon this I have always acted, both in sitting down at the Lord's table, and in admitting others to that blessed privilege. I was once permitted to unite in celebrating the Lord's Supper in an Upper Room in Jerusalem. There were fourteen present, the most of whom, I had good reason to believe, knew and loved the Lord Jesus Christ. Several were godly Episcopalians, two were converted Jews, and one a Christian from Nazareth, converted under the American Missionaries. The bread and wine were dispensed in the Episcopal manner, and most were kneeling as they received them. Perhaps your correspondents would have shrunk back with horror, and called this the confusion of Babel; we felt it to be the sweet fellowship with Christ and with the Brethren; and as we left the Upper Room and looked out upon the Mount of Olives, we remembered with calm joy the prayer of our Lord that ascended from one of its shady ravines, after the first Lord's Supper. "Neither pray I for these alone, but for them also which shall believe in me through their word, that they all may be ONE."

The table of Christ is a family table spread in this wilderness, and none of the true children should be absent from it, or be separated while sitting at it. We are told of Rowland Hill, that, upon one occasion, "when he had preached in a chapel where none but baptized adults were admitted to the sacrament, he wished to have communicated with them, but was told respectfully, 'You cannot sit down at *our* table.' He only calmly replied, 'I thought it was *the Lord's* table.' "

The early Reformers held the same view. Calvin wrote to Cranmer that he would cross ten seas to bring it about. Baxter, Owen, and Howe, in a later generation, pleaded for it; and the Westminster Divines laid down the same principle in few but solemn words, "Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God—which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." These words, embodied in our standards, show clearly that the views maintained above are the very principles of the Church of Scotland.

2. The second Scriptural Communion is Ministerial Communion. Here also I believe it to be the mind of Christ, that all who are true servants of the Lord Jesus Christ, sound

in the faith, called to the ministry, and owned of God therein, should love one another, pray one for another, bid one another Godspeed, own one another as fellow-soldiers, fellow-laborers in the vineyard, and, so far as God offereth opportunity, help one another in the work of the ministry. Each of these positions also may be proved by the Word of God. I am aware that practically it is a point of far greater difficulty and delicacy than the communion of private Christians, because I can own many a one as a fellow Christian, and can joyfully sit down with him at the Lord's table, while I may think many of his views of divine truth defective, and could not receive him as a sound teacher. But although caution and sound discretion are no doubt to be used in applying this or any other Scripture rule, yet the rule itself appears to be simple enough—that, where any minister of any denomination holds the head, is sound in doctrine and blameless in life, preaches Christ and Him crucified as the only source of holiness, especially if he has been owned of God in the conversion of souls and upbuilding of saints, we are bound to hold ministerial communion with him, whenever Providence opens the way. What are we that we should shut our pulpits against such a man? True, he may hold that Prelacy is the scriptural form of church government. He may have signed the 37th article of the Church of England, giving the Queen the chief power in all causes, whether ecclesiastical or civil; still if he be a Berridge or a Rowland Hill, he is an honored servant of Christ. True, he may hold establishments to be unscriptural—he may not see as I do that the Queen is the minister of God, and ought to use all her authority in extending, defending, and maintaining the Church of Christ —still, if he be like some I could name, he is a faithful servant of Christ. True, he may have inconsistencies of mind which we cannot account for—he may have prejudices of sect and education which destroy much of our comfort in meeting him (and can we plead exemption from these?)—he may sometimes have spoken rashly and uncharitably (I also have done the same)—still, I cannot but own him as a servant of Christ. If the Master owns him in His work, shall the sinful fellow-servant disown him? Shall we be more cautious than our Lord? True, he may have much imperfection in his views; so had Apollos. He may be to be blamed in some things, and withstood to the face; so it was with Peter. He may have acted a cowardly part at one time; so did John Mark. Still I maintain that unless he has shown himself a Demas, "a lover of this present world", or one of those who have a "form of godliness, denying the power thereof", we are not allowed to turn away from him, nor to treat him as an adversary.

Such were the principles of the Reformers. Calvin says of Luther, when he was loading him with abuse, "Let him call me a dog or a devil, I will acknowledge him as a servant of Christ." The devoted Usher preached in the pulpit of Samuel Rutherford; and at a later date, before the unscriptural Act of 1799 was passed, to hinder faithful English ministers from carrying the light of Divine truth into the death-like gloom of our Scottish parishes, a minister of the Synod of Glasgow defended himself for admitting Whitfield into his pulpit in these memorable words:—"There is no law of Christ, no act of Assembly, prohibiting me to give my pulpit to an Episcopal, Independent or Baptist minister, if of sound principles in the fundamentals of religion, and of sober life." The same truth is clearly to be deduced from the 25th chapter of the Confession of Faith, where it is declared that "the visible Church consists of all those throughout the world that profess the true religion, together with their children." And then it is added, "Unto this Catholic visible Church Christ hath given the ministry," etc. From which it plainly follows, that faithful ministers belonging to all parts of the visible Church are to be recognized *as ministers whom Christ hath given.* Such I believe to be the principles of God's Word; such are clearly the views of the standards of our Church, and I do hail it as a token that the Spirit of God was really poured down upon the last General Assembly, that they so calmly and deliberately swept away the unchristian Act of 1799 from the statute-book, and returned to the good old way.

It has often been my prayer, that no unfaithful minister might ever be heard within the walls of St. Peter's. My elders and people can bear witness that they have seldom heard

any voice from its pulpit that did not proclaim "ruin by the Fall, righteousness by Christ and regeneration by the Spirit." Difficult as it is in these days to find supply, I had rather that no voice should be heard there at all than "the voice of strangers", from whom Christ's sheep will flee. Silence in the pulpit does not edify souls, but it does not ruin them. But the living servant of Christ is dear to my heart, and welcome to address my flock, let him come from whatever quarter of the earth he may. I have sat with delight under the burning words of a faithful Lutheran pastor. I have been fed by the ministrations of American Congregationalists, and devoted Episcopalians, and all of my flock who know and love Christ would have loved to hear them too. If dear Martin Boos were alive, pastor of the Church of Rome though he was, he would have been welcome too; and who that knows the value of souls and the value of a living testimony would say it was wrong?

Had I admitted to my pulpit some frigid Evangelical of our own Church—(I allude to no individual, but I fear it is a common case)—one whose head is sound in all the stirring questions of the day, but whose heart is cold in seeking the salvation of sinners, would any watchful brother of sinners have sounded an alarm in the next day's gazette to warn me and my flock of the sin and danger? I fear not. And yet Baxter says of such a man, "Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God." With such ministers I have no communion. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

In conclusion, let me notice the effect of this Free Ministerial Communion upon our glorious struggle for Christ's kingly office in Scotland. I believe with many of my brethren that the Church of Scotland is at this moment a city set upon a hill that cannot be hid. I believe she is a spectacle to men and to angels, contending in the sight of the universe for Christ's twofold crown—His crown over nations, and His crown over the visible Catholic Church. She stands between the Voluntary on the one side, and the Erastian on the other, and with one hand on the Word of God, and the other lifted up to heaven, implores her adorable head to uphold her as a faithful witness unto death, in a day of trouble, and rebuke, and blasphemy. In generations past this cause has been maintained in Scotland at all hands, and against all enemies; and if God calls us to put our feet in the blood-stained footsteps of the Scottish worthies, I dare not boast, but I will pray that the calm faith of Hugh Mackail, and the cheerful courage of Donald Cargill may be given me. But is this a reason why we should not live up to the spirit of the New Testament, in our dealing with Christians and Christian ministers of other denominations? Is this a reason why we should not wipe off every stain from the garments of our beloved Church? Is it not the very thing that demands that each member of our Church should set his house in order, purging out all the old leaven of carnal division, reforming his own spirit and family, according to the rule of God's Word—that elders and ministers should seek revival and reformation in their private and public walk, and pant after more of the spirit of our suffering head and elder brother? If a faithful Episcopal minister be wrong in his views of Church government, as I believe he is—if many of our faithful Dissenting brethren are wrong in opposing Christ's headship over nations, as I believe they are—what is the scriptural mode of seeking to set them right? Is it to set up unscriptural barriers between us and them? Is it to count them as enemies, however much Christ acknowledges them as good and faithful servants? Is it to call them by opprobrious epithets—to impute mean and wicked motives for their undertaking the holiest services—to rake among the ashes for their hard sayings? I think not. Christ's way is a more excellent way, however unpleasant to the proud carnal heart. "Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you." I have looked at this question from the brink of eternity, and in such a light, I can assure your correspondents that, if they know the Lord, they will regret, as I have done, the want of more caution in speaking of the doings and motives of other men. Let us do our part towards our Dissenting brethren according to the Scriptures, however they may treat us. We shall be no losers. Perhaps we may gain those

who are brethren indeed to think more as we do. At least they will love us, and cease to speak evil of us.

If our Church is to fall under the iron foot of despotism, God grant that it may fall reformed and purified—pure in its doctrine, government, discipline, and worship—scriptural in its spirit—missionary in its aim—and holy in its practice—a truly golden candlestick—a pleasant vine. If the daughter of Zion must be made a widow, and sit desolate on the ground, grant her latest cry may be that of her once suffering, now exalted Head, "Father, forgive them, for they know not what they do."

I remain, dear Sir, yours, etc.

ROBERT MURRAY McCHEYNE.

St. Peter's, Dundee, July 6, 1842.

THE RUSSIAN JEW: HIS PAST, HIS PRESENT, AND HIS FUTURE, SCRIPTURALLY SPEAKING

By Field Secretary GEORGE W. HUNTER

(Second in series.)

IN the March number of the "European Harvest Field" I began a series of articles dealing with the present chaotic condition of the former Russian Empire, seeking to give to God's praying children some evidences concerning the why of the events that are shocking the peoples of the civilized world. The great mass of professing Christians are so occupied with present day events in America that they give but little thought to things transpiring so far away as the former Russian Empire. The horrors that are now being reported in the morning and evening papers of America reveal a condition that causes them to express surprise or sorrow, but to many there appears to be no apparent immediate danger in the consummation of the plans and ambitions of the Soviet government, as there appears to be such a degree of prosperity with its comforts here at home, together with the privilege of living in a country where there is little strife. Hence such people are unaware of the menace of conditions as they exist in Russia at the present time. If they are stirred, it is to seek the world way of solving this problem as they solve every other, by seeking "World Courts"—"Let us settle our difficulties by arbitration" and other ways equally as futile as these, but with the confident hope that we will ultimately succeed in securing a way to "outlaw war". If the writer had no other means of explaining the present chaos and proposed cure than what appears in the above sentences, knowing by the years of personal contact with existing conditions the utter impossibility of solving our troubles thus, he would make the statement he can make now with a certainty, based on the teaching of the Word of God, *there is nothing in sight, nor can there be, until the heart of man is responsive to the decree of the Creator, but war, chaos and strife.* The "survival of the fittest" seems to be the slogan of the portion of the age in which we are now living. Has it ever been otherwise, since man lost his ability to stand in the presence of His Creator uncondemned? Not only does history present this fact to us, but the Word of God teems with evidence, almost on every page of the Book of Books, of the attempt of man to succeed in his program without recognizing God, the Creator of all things; and thereby, the evidence is not only conclusive, that man is a failure from the view-point of history, but the Scriptural evidence is overwhelmingly presented to show that he never will be anything but a failure until he, Mankind, returns to the God given authority of God's Word, and makes its message more than a theoretic saying that he can ignore, if he so chooses. He may seem to succeed in his plans, and there may be evidence apparent that *"we are getting along nicely"*, but the Word of God says: "When they shall say, Peace and safety; then sudden destruction cometh upon them"

.....&c. *(First Thessalonians 5:3.)* According to our late president, we fought the last war to "Make the World safe...," Now we hear on every hand the slogan, "Let us have peace". Peace and safety are the two things the human heart craves, but they evidently want this by having their own way. Seeking it thus, they of necessity leave God out, and this has brought disaster to mankind in past ages, and what assurance have we that it will do otherwise in this present age? God will not be left out always. He may suffer it, as He did according to Scriptural evidence in the past, but over and over again, mankind found himself whipped, beaten and undone. Note the History of Israel. Wherever he undertook to live independent of his Creator, history shows the above evidence to be true. Yet it has been the ambition of man to "subdue and dominate", this power having been given to Adam, the first man. Because Adam, of his own volition, turned this over to Satan when he defied God's orders, man has been in the business of "subduing and dominating" by the mailed fist ever since.

We are having some positive evidence of this in the portion of the former Russian Empire known to us as "The Union of Social Soviet Republics." While the rest of the world looks on with mingled feelings, the only logical thing possible is taking place over there in the light of the prophetic Word of the Living God. It is a well known fact, especially among Bible loving Christians, that the preponderant element now assuming to govern the portion known as Soviet Russia, mentioned above, are Jews. The fact they *are* Jews, covers, to many minds, the reason for the chaos apparent in that portion of the world. But why have these Jews suddenly become dominating factors where for centuries they were the down-trodden, despised, hated and persecuted people they were known to be previous to the recent "Revolution"? The last word expresses it in minute detail. Revolt, against the hideous dominance of the "Ecclesiastical Political Government" of the former Tsaristic Regime, came after suffering for centuries; and the uprising of at least a portion of the millions of Jews was (according to the writer's thought, and that based on the apparent teachings of the Word of the Living God) because the God of Abraham, Isaac and Israel saw their sufferings; heard their cry for deliverance, uttered by the greater portion of Jews who are Orthodox in their beliefs, and First, the Atheistic element takes control—for Satan always moves in, when he sees things going God's way, and "blows smoke in the eyes of the unbelieving"—thus showing to the present world the hideous picture of Jews trying to drag God from His heaven or throne. Jews, of all people, acting thus! "Where is the God of Abraham, Isaac and Israel?" says the world of today, in substance. "There, you have the evidence of the authenticity of the Bible's message," says another. Assured scholarship says, "Another proof that the Tribal God of the Jews is another of the myths of the religion of the past centuries." But, wait a minute! God has used rebels in times past to carry out His plan, purpose and program. He used the heathen nations in Israel's time to whip into line His Chosen people. Why should it be considered incredible that that same God should permit a company of Atheistic Jews to first step in and wipe off the face of the earth (as far as the former Russian Empire is concerned) the Ecclesiastical, political machine, with all its hideous paganistic, religious practices? The God of Abraham, Isaac and Israel has not changed. The Jews said, "We will not have this man to reign over us," but Paul, the Apostle to the Gentiles, was loath to turn away from them as a Nation, as witnessed in the Book of Acts. Stephen's testimony concerning them was given in Acts 7:51:—"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." A long time after this occurrence, after Paul had repeatedly visited their synagogues during the years intervening between his conversion, which occurred soon after Stephen's death, and the closing events as recorded in the Book of Acts, Paul is led to say by the Holy Ghost in Acts 28:27:—"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest

they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

Chaos may seem to reign in Russia; and even if it does, it was first of all, chargeable to Israel rejecting Him when He came to them as a Nation. They were scattered, long before Jesus their Messiah appeared in Bethlehem of Judea. However, all of His public ministry was to Jews only. "He came to His Own (Nation) but they that were His own received Him not" *(John 1:11)*. Did they reject Him intelligently? See *1 Corinthians 2:8*—".....For had they known it, they would not have crucified the Lord of glory." Now, it is very apparent in the Word of God, in the light of His (Jesus) return, that the cry of the millions of Orthodox Jews, reaching the ears of the God of Israel from the former Russian Empire, has stirred His heart of compassion, and again He is "coming down to deliver them" as in times of old. Whose business is it whom He uses to make the way possible for them to hear? Who knows better how to make the way clear? I contend that the present Bolshevist activity is all known of the Living God. He first permitted, at least, the parents of this Israelitish people to suffer, and cry out against the persecution. Is it incredible that He should use some Jews who chose to turn away from the God that seemed to be deaf to the pleadings of the parents of these Jews, and because *they* repudiated Him, cannot He use them to seek to crush the very thing that they were told was the only Church that Jesus the Crucified One established on earth? It seems to me, to look at the case only from the logical viewpoint, we have good reason to see the very thing taking place that is at this present minute transpiring even in Soviet Russia. "Even the worm will turn" is a saying that many of us will recognize as meaning that if you prod a person long enough, cause him or her to suffer by persecution or even nationally cause such to suffer, there will always come an uprising time when the ones so persecuted will strike back. This, it seems to me, is the very thing that is happening today in the former Russian Empire. The Hand of the God of Abraham, Isaac and Israel has begun the deliverance, first, of the Remnant according to the election of Grace, before He deals with the Nation of Israel as such. He (Jehovah) permitted the persecution of the Jew to go just to the point it did; then He permitted the overthrow of the instrument (The Russian Church) who caused the suffering; next He uses this same Atheistic "deliverer", The Jew, to carry to the world what he feels is a just reason for his action, viz., the crushing of the thing that he thought was the cause of all *his* woes, namely, the Church. Thinking it was that same *Crucified One* and His followers who were the cause of the suffering of his (the Atheistic Jew's) people, he, the Atheistic Jew, strikes at the organization known to him as the CHURCH of the CRUCIFIED ONE, and thus we find the same Adversary, who for centuries has been "Blowing Smoke" in the eyes of all he can, accomplishing, apparently, the killing of the influence of the followers of the Crucified, and also apparently killing the very thing that The Crucified One said "The Gates of Hell shall not prevail against," meaning, *not the Ecclesiastical machine known as the Dominant power in the former Russian Empire, the so-called Church*, but the Mystical Body of Christ, members of the Church of the Living God, those redeemed by the blood of the Lamb of God Who taketh away the sin of the world. This the Jew has not yet seen only as he hears the message of the *Protestant* missionary, who believes the Bible's message and teaches that Jesus is the only Saviour of mankind and who also preaches HIS "Finished work" accomplished on Calvary's Tree.

Next month I will take you a little further along this line of thought, showing the way this is working out step by step ere the coming of the Lord takes, first, His Body the Church, and then dealing (during the time of Jacob's trouble) with the rest of Israel. "For All Israel shall be saved." This is according to the Word of God, and God's word cannot be broken.

REVIEW OF THE FINDINGS OF THE BUDAPEST-WARSAW INTERNATIONAL HEBREW CONFERENCE

(Third in Series)

IN this last article, we shall consider certain types of Jews in strict Orthodoxy, and also diversified types with reference to their attitude to Judaism and to Jewish culture, and in conclusion, gather what their response to the Gospel is in various countries at present.

Types of Jews in Orthodoxy

The majority of the Jews in Europe and America are Ashkenazim, descendants of those Jews who in the thirteenth and fourteenth centuries were driven out from Germany and settled in Poland, Lithuania and White Russia. Their outstanding characteristic is that they all speak Yiddish, a form of German mixed with Hebrew and Slavonic words.

In Eastern Europe the Ashkenazim are divided into Chassidim and Mithnagdim. Both parties are orthodox, acknowledging the authority of the Talmud and the Oral Law based upon it. The difference between them is this: that the Chassidim practice a peculiar form of piety, introduced in the eighteenth century by Israel Ba'al Shem Tob—a piety marked by emotionalism, mysticism, enthusiasm and a kind of optimism. The movement arose as a protest against the dry, sombre and punctilious piety of Rabbinism. The latter was conspicuous by its intellectualism; the study of the Talmud was considered as the supreme religious exercise and Talmudic learning as equivalent to religion. The common people who lacked knowledge and on account of their poverty were unable to devote themselves to the study of the Talmud, were despised by the learned aristocracy and were much neglected. They lived in constant fear of the day of judgment and were deeply conscious of their inferiority as compared with the learned Jew. The Chassidim began to lay stress on prayer coming from a heart filled with love to God, and taught that joy in God was the highest virtue. No wonder that the new movement spread like fire, in spite of the Mithnagdim, the opponents of Chassidism.

The Chassid takes as his spiritual guide not the learned Rabbi of the community, whose chief duty it is to give decision concerning things clean or unclean, lawful or forbidden, but the Tsaddik, the righteous one, who is either a direct descendant from the founder of the movement or from one of his many disciples. There are many of these Tsaddikim in Poland with a very large following, and they have understood how to surround themselves with a cloud of mystery, so that they are considered by their followers as semi-divine persons endowed with power of performing miraculous work, influencing the Deity by their prayers and even able to change the divine decrees. The Chassid will undertake nothing, be it secular or religious, without asking the Tsaddik for advice.

The Tsaddikim exercise a great power over the majority of Polish Jewry. They are conservative by nature; the old traditional ancient customs and superstitions are to them a vital part of religion which must never be changed. They bitterly oppose all modern movements among the Jews, even Zionism.

Of late both the Chassidim and Mithnagdim have united into an organization known as the "Agudas Israel", with the aim of establishing the rule of the Thora (Law) in every Jewish community in the world, to watch that the education of the children should be carried on in the old traditional way and to establish Yeshiboth where men may devote themselves to the study of the Talmud. The "Agudas Israel" claims to have twenty-one such schools in Lithuania with 3,400 students, sixteen in Poland with 3,000 students, and now it is building in Lublin what will be the largest Yeshiba in the world. It has many Talmudical schools in Hungary with about 2,500 students and in Czecho-Slovakia with about 2,000 students. The "Agudas Israel" is a fighting organization striving for supremacy in every Jewish community.

The Sephardim, another type of Jew, descendants of the Spanish and Portuguese Jews who were expelled from their countries in

the fifteenth century, divided themselves into three streams. One of these settled in European Turkey, which included at that time the whole of the Balkan Peninsula and also Hungary. These exiles settled in Macedonia, Bulgaria, Roumania, Servia, and lastly in Budapest, whence they reached Vienna.

These Sephardim brought with them into their new home countries not only their riches but also their Spanish language and culture. The majority of the refugees belonged to the wealthy and educated class. They are distinguished from the Ashkenazim by their language, speaking an old Spanish dialect mixed up with Hebrew and other words, which is known as Ladino; by their synagogue ritual and liturgy; by their more correct pronunciation of Hebrew, which has been adopted by all Christian scholars; by their pure Semitic type; and by their deportment, which reminds one of the 'grandezza' of the old Spaniards. Though they generally live in peace with the Ashkenazim, they never intermarry with them, which accounts for the preservation among them of their pure Jewish type.

Cultural and Related Types

Now we shall consider various types of Jews with reference to their attitude toward Judaism and Jewish culture. There is, first of all, the Orthodox Jew, who seeks to preserve in full measure traditional Judaism as it has been handed down through 2,000 years. As we have seen, the majority of these are in Central Europe and Russia.

Secondly, there are the Reform Jews. They are found chiefly in Western Europe and in the United States. Nationally, they stand for complete assimilation. Their influence is due to the fact that everywhere the wealthy and educated Jews belong to them. They have no future because they are spiritually sterile. The Reform Jew has eliminated from his prayer book all references to the Messiah and the return to Palestine, and has also discarded the doctrine of the resurrection. To meet the demands of modern industrial and commercial life, he abandons much of the traditional, such as the dietary laws and the Sabbath.

There is a third class known as Conservative Jews, who occupy a midway position between the Orthodox and Reform element. It maintains, in theory, traditional Judaism unaltered, but, in practice, curtails the rigours of the traditional requirements to meet the demands of modern life, and in worship modifies some of the long-established portions of the ancient ritual.

The fourth group are known as Assimilators. They regard Judaism as outworn and do not regard the race as an exclusive privileged one. It includes so-called converts to various 'isms'. To it belong many of the Jewish 'intelligenzia', who are rationalistic and out of sympathy with all religion. To it also we may assign those Jewish socialists who have adopted the social creed of the brotherhood of man and the new internationalism, which allows no room for a Jewish separatist view of life.

The last group are the Rationalists. The Zionists are a pronounced element in this group. They propose to preserve and develop their traditional life in a land where Jews will be in the majority and where they can set the standards of living. They are opposed to Yiddish, as it is the language of the Galuth (exile); therefore the true language of the Jews must be Hebrew. They have formed an association called Tarbuth, with branches in different countries, with the aim of establishing elementary and secondary schools in which all subjects are taught in Hebrew.

The Jewish Socialists should not be forgotten. They claim their Jewish nationality, but are bitterly opposed to Zionism and all religion. The Jewish working class comprise this group and they demand that the language of the Jewish masses, Yiddish, be used in all communal schools.

Signs of Spiritual Awakening

A missionary to the Jews in Ukrainia wrote: "The old time attitude to Jesus Christ and His doctrine is undergoing a change. Their hatred towards Him is completely disappearing and their love for the Gospel is on the increase." Others who are engaged in mission work in Odessa have written that some Jews are ready to receive Christ at their first opportunity and that

there is an awakening everywhere. Mr. Samuel Wilkinson, of the Mildmay Mission to the Jews, stated: "There is something almost tragic in news that comes from the country, all but outlawed from the comity of nations and where the conditions of life and liberty are so trying. And yet we get news regularly from Soviet Russia which is of a character indicating a wider and fuller acceptance of Gospel truth among Jews than we have ever known. We refrain from calling it a 'movement', but the remarkable receptivity of numbers of Jews to the message of the Gospel is a phenomenon to be carefully and prayerfully watched."

In Roumania the conversions of Jews have influenced entire communities and the meetings are overcrowded. It is gratifying to see these converted Jews become evangelists to people of different nationalities about them.

A traveller from Wolhynia writes: "Jews show the greatest interest and an entire lack of prejudice when the Gospel is preached. Often more than fifty percent of the audiences gathered was Jewish and the demands for literature were much greater than the supplies. They would stand for hours in a stuffy atmosphere and listen intently."

CORRECTION

We desire that our readers may have a correct idea of V. F. Martzinkovski and his work. Because of a printer's error in last month's article, some may have thought he is working with the Greek Orthodox Church. On the contrary, he is a convert from that church and was led to give all his time to Evangelical Christian Work by Baron Paul Nicolai, whom God also used in his conversion. If hundreds were led to pray for this man of God, what could not be accomplished by one who speaks ten languages, takes a stand which is non-sectarian on the whole truth of the Word of God, is fully consecrated, and thoroughly prepared to reach all classes! Let us pray in real earnest that God will use him mightily.

A NEW BOOK ON RUSSIA BY OUR FRIEND V. F. MARTZINKOVSKI

We ask our readers to pray for God's blessing upon this book on Russia, the only one of its kind, written by a Christian who lived the experiences of which he writes, together with his native fellow Christians and non-Christians. In Germany, the first edition of 6,000 sold rapidly even at the high price of $1.75. The second edition has been published there. The book is being translated into Danish, Dutch, Swedish, and Czechoslovak. From various sources the following criticism has been gathered: "The author of the book, who has been a leader of Christian work among the students of Russia, talks to us through his book in a very impressive manner. Whoever becomes tired traveling his own spiritual pathway ought to read this book."—Y. M. C. A.

"What a remarkable message comes to us from the East."—*Der Weg zur Heimat.* "A dramatic illustration of a battle in the inner man for the true church in the midst of the Greek Orthodox Church", one of the religious magazines states as the heart of the book. In Soviet Russia, Christians are living up to the Gospel anew, the Gospel as the creative power of God, of which we scarcely have an idea, and for its sake they are enduring inhuman torture.

HAVE YOU THIS COPY?

We have calls at times for back numbers of the "European Harvest Field." We are out of June 1929 issue. Have we readers who have this number and would be willing to let us have them? If so, it would be greatly appreciated. Mail to Fellowship office.

If blessed and helped by our paper, tell others. They too may desire to subscribe.

BUILDING FOR ROUMANIA

In the March issue of the "Harvest Field" there appeared a splendid article telling of the work of Rev. and Mrs. R. W. Hill, our workers in Roumania. Among the needs mentioned for the widening and developing of the work there was that of a building which they have opportunity to purchase. We are glad to state that a gift has come in for this purpose. Continue in prayer that the necessary funds for this need shall be speedily forthcoming.

THE GOSPEL IN POLAND

ITINERATING WITH KOVALCHUK

Brzesc, Poland.

Dear Friends:

The allowances for January and February, for Brother W. Gielic and myself, received, for which we thank you very much. It came in the time of our great need and helped us exceedingly.

I traveled much this winter, visiting our mission stations in many places. To travel in Poland is not so good as it is in the United States. A missionary here often has to walk long distances from village to village in all kinds of weather. When he comes to the village, hard work awaits him. Many people begin to come, eager to hear the Word of God, and if one would preach the whole night, they would stay and listen. However, it is not so easy to preach in such small houses, packed with the people, where the air becomes so thick that one can hardly breathe. When the meeting is over, the missionary has to make his bed of straw on the damp floor in order to rest. In some places the people here, especially on account of the World War, have become extremely poor, and the food is very coarse.

John Kovalchuk and Family

While traveling much in such condition this winter, I caught a bad cold and became very sick. Had the grippe at first, and then one of my ears became inflamed. The condition grew worse and worse. The doctors told me that a serious operation on the head was necessary, but I was so weak that there was no hope to stand such an operation, and I was getting ready to meet my Lord. Then the Lord in answer to prayers miraculously healed me. Now, after several weeks in bed, I am again trying my best in making His holy Name known to those who are ignorant of it. My health is steadily improving now and I praise the Lord for His mercy to me. Please pray for us.

We remain sincerely yours for the Master,

JOHN KOVALCHUK.

NEWS FROM ISAAC W. SOFER

American-European Fellowship: Falenica, Poland, February 27, 1930.

Peace be unto you!

I am enclosing signed payment vouchers for two sums of Thirty Dollars received recently. Thanks be to the Lord for His faithfulness and your care for us. Praise be to our wonderful Lord that He uses me for His glory in His great saving work!

Mr. and Mrs. Isaac W. Sofer

In the first month of the present year I was led by the Lord to visit some places in Polesia, a Russian province, from whence have come some of the Radost Bible School students. The Lord used me richly there for revival among our Russian brethren, as well as evangelization among unbelievers.

On the first day of the Russian Christmas (there the people are observing the holidays according to the Julian calendar), I gave a morning message on Luke 2:10—"Fear not." My message to the child of God was, "The Lord is merciful to forgive your sins and to lift you up"; to the unbelievers who were visiting the meeting my appeal was the same—"Fear not, for there is born a Saviour who wants to save you and give you joy." One sister, and later a brother, began loudly to confess their sins. The Lord then led me to ask the leader of the congregation to separate the brethren from the sisters, so that they might feel free to make confession according to James 5:16. We did so, and the Lord wonderfully opened the hearts of the brethren to pour out their burdens one before another, and all before the Lord. Joy was granted to the brethren, and praise given to the Lord that He had brought me to them. It was the same with the sisters. One backslider came back to the Lord and two souls were converted that morning. Praise to His Name that He giveth me much joy in my weak service! Such a revival the Lord granted us in two other villages, where we came together with the above-mentioned brother and some of the students of the Radost work.

In another village there happened the following: An unconverted man attended the meeting of the believers and asked their permission to read from a religious book which confirmed their preaching. The permission was given. Then he read some pages from the book entitled "What Awaits You?", written by F. B. Keller Sweden. The unconverted people present were restless and fearful when they heard what will happen in the near future when the Lord comes. They said one to another, "We have never before heard this —nobody told us. What will be the result?" Almost the entire village was touched by the Spirit of God. Pray for them.

Some days after this, returning to the place, we were told of the spirit of conviction, and the Lord led us to speak again on the same subject, namely, the near coming of the Lord. God blessed us again. At the end of the meeting, I suggested to the people that they secure Bibles for themselves, at a cheap price, from our Radost Book Store. Then one man asked, "How can we read the Bible if we don't understand it?" My answer was that

a man must come to the Bible in humility and then he will understand it, and applied to him the words of Jesus, "Blessed are the poor in spirit; for theirs is the kingdom of God." The result was that twenty-one men gave me their addresses to send them Bibles. The Radost Bible School has sent the Bibles and received payment from them. We believe that God will do a great work in that village.

In many other villages in this province we found a great spirit of inquiry. My impression was that if the workers in this section of the different evangelical groups could unite themselves in prayer, the Lord would give them many souls. Pray for a spirit of unity among these workers.

The Lord used me also among my own people, whom I met in the villages and other places.

At the present time I am in this place and in Warsaw, doing my regular colportage and evangelistic work. The Lord has opened for me the door of some Jewish families to whom I can witness for Him.

Pray for me, that I may love Him as He has loved me and that my steps in life may be ordered only by Him.

Yours in His love and service,

ISAAC W. SOFER

A REAL NEED

Some of our readers will remember our brother Alter Frydman, who labored in connection with the Radost Bible School before his passing away to be with the Lord. The following letter from his widow tells of the distressing circumstances she is in the midst of. Some may be constrained to help this need existing in the "household of faith," and whatever is sent in designated for her will be passed on. Our October issue told of the possibility of our sister laboring as housekeeper in the Home for Girls and of her desire to be a regular dressmaker, if the way opens.

Wolyn, Poland.

American European Fellowship,

Through Brother Gitlin my miserable condition and living is already known to you. By the Lord's decree, I was happy with my dear husband but not for a long time. Now again it is necessary to combat with the former difficulties concerning which allow me to write you briefly, trusting in your mercy and sympathy.

At present I find myself in Wolyn in the home of my father, where the living conditions are really distressing. The large family in the present winter season is entirely without work, resulting in our not having the necessities of life. As a poor widow, the wife of one who in life ministered faithfully for our Lord, I request humbly your kindness in sending me help for indispensable needs of life.

I remain, Your sister in the Lord,

(Signed) Mrs. N. Frydman

A postscript to this letter through a M. Lebeden, on behalf of Evangelical Christians where Mrs. Frydman is, states: "We very much request your prayers and good will toward us in the Lord's work. Among us the Lord has again sent a new spiritual awakening in several villages, for instance, in one village nearly all the people visit our meeting and the Orthodox Church remains empty. There is enough work—it is hard to manage the visiting. We also request you to pray! The situation of Mrs. N. Frydman is really difficult and worthy." This is stamped with the seal of this group of Christians.

* * *

We have been referring in different issues to the Polish magazine called "The Christian", edited by Mr. A. Przeorski. We have received a recent issue and find that it contains a translation from Mr. C. I. Scofield, and one from the late Andrew Murray, several articles written by Christian Poles, and the story of Christian losing his load of sin at the Cross, taken from "Pilgrim's Progress". We covet your prayers for this splendid little paper as it goes forth each month, that it may become a messenger of life and salvation to lost souls and that it may strengthen and develop the life of Christian believers, who do not have the opportunity and privilege of reading matter such as American Christians have. We who are deluged with an unlimited amount of books and papers on Christian life and work can appreciate what it would mean if we had none or very little of such reading matter.

The January issue was nearly 3000 copies and our brother trusts to enlarge the amount every month, as the Lord prospers him.

Kobryn, Feb. 5, 1930.

Col. E. N. Sanctuary,
156 Fifth Avenue,
New York City.

Dear Brother in Christ:

Your two checks of Dec. 13, 1929 and one of Jan. 17, 1930 I have received and distributed accordingly and herewith I enclose the signed receipts. Receive the hearty thanks from these two brothers.

I have been sick for two months and could do hardly anything. Now I have roughly rendered Mr. B. Bajko's letter into English words and send it to you. Some one in your Office may shape it into English language and you may use it in your publication.

The work of the Union in Poland is progressing. Many new churches have been organized. Our magazine "The Christian Union" is growing in size, in subscription and in useful material for the upbuilding of our churches. Also we began to publish the Sunday School lessons in our magazine this year. Thus we want to start and develop the Sunday School work in our land. We are pioneers in this line of work here.

It takes much of our strength and nerve and time to do the Christian work among the millions of our people crying for the Bread of Life; therefore we covet your prayers.

Sincerely yours,
The Union of Churches of Christ
J. Bukowicz
Vice-President and Treasurer.

MR. BAJKO'S LETTER

The Lord wonderfully blessed my visit at Wilejka District. I stayed there one week and visited three villages, one farm and also the city of Wilejka. I had the meetings every night, which were overflowed with the people hungry for the Word of God. The people here are calling with one voice, "Do not leave us; come and save us." It is a wonderful field. But there are no laborers.

In Kosowo Districts, where I am working now, the Lord is shedding forth His light. Here we have so much work that it is impossible for us to do at least part of it. But we are working as much as the Lord gives us strength. Here a great revival is going on. The people are thirsty for righteousness. We cannot fulfil all the calls. When we hold a meeting of one village, ten other villages are waiting for us. Many of the people here bought the Holy Scriptures. Some of them without any invitation come to us and declare their desire to serve the Lord. From Christmas till Epiphany I held the meetings every night. The rooms were so overfilled with the people that it was hard to breathe. Praised be the Lord for these holy evenings during which many sinners were sanctified by the truth.

Especially I want to write you about the blessed meeting in a village of Borki. It was on the Commemoration day of the Baptism of Christ. Usually the Russian orthodox people were preparing to go to the river or a pond for the sanctification of holy water, which they take into their bottles and keep it the whole year for the sanctimonious purposes. When the people had learned that we, myself and the choir of our church, had come to their village, they left the bottles which they prepared for the holy water and immediately came to the meeting. The house was packed full so it was impossible to turn around. We started the meeting with a word of prayer and singing. Then we preached the Word of God. There was a deep quietness. At the close of the meeting many people began to weep confessing their sinfulness. I have paid a special attention to the landlord in whose house we had our meeting. He was a great opposer to the Word of God and severely persecuted his own daughter, who was the only believer in that village. Even he did not call her by her name, but by the name of the lowest domestic animal. But when he heard the Word of God which had touched his heart, O, what a great change came to his life! He acknowledged his daughter for his own child and afterwards he told her to prepare us a good dinner.

After the close of the meeting, all those present began to thank us for the visit and asked us to come again as soon as possible. Still at their request we sang several Gospel hymns, by which they were so interested that they did not want to leave the house. And those who did not know that we had come to the village, and went to the celebration of blessing or consecration of water, having learned that we were still in the village, at once came to the house and asked us to remain and hold a meeting in the evening, which we could not do. Only at their request we sang them a few Gospel hymns and went away. They were sorry that they have missed our Gospel meeting.

On our way we came to the village of Postoryn where we had an evening Gospel meeting. The Lord had wonderfully blessed us. At night, after the meeting was over, we all went home at a distance of 15 versts (10 English miles). Having come home, we all had a great joy in our hearts and thanked the Lord for His abundant blessings.

A PRAYER CONFERENCE

As announced in the March issue, a Conference for prayer is to be held (D. V.) on April 28th, 29th and 30th in the Berachah Church, 1608 West Allegheny Avenue, Philadelphia. Representatives from the Belgian Gospel Mission, Japan Evangelistic Band, Evangelization Society of Philadelphia, Latin-American Evangelization Campaign, World Dominion Movement, and American European Fellowship are to be present to guide in the proper preparation for intelligent and prevailing prayer. We give below the program and are glad to send copies to friends requesting them. Christian workers, ministers, missionaries and the Christian public are cordially invited.

WATCH AND PRAY

"My expectation is from Him."—Psalm 62:5.

The judgments of the World War brought famine, pestilence and death. God, who sent them, overruled to His glory, to hasten His purposes in Palestine, to revive the Roman Empire, and to prepare Russia and the nations of the East as well as the entire world for the end-time. D. M. Panton said, "It is a mystery that the Church is not prostrate on her face before God, so acute is the crisis, so awful and imminent the danger."

Oh, Church of Christ, when God so calls, wilt thou not answer? Must it be said of you, dear Fellow-believer, and of the Church at large, as of Israel—"All day long I have stretched out my hands to a disobedient and gainsaying people?"

Truly these are days of peril to the Church, second to none in her whole history, days of immense peril to every believer. The greatest work of the Church is done at the Throne; all other work is mere detail. "Apart from Me ye can do nothing." "All power is given unto Me in heaven and on earth." "Nothing is impossible unto you."

PROGRAM

MONDAY:

3 P.M. Europe and Its Needs
Prayer Requests Presented
Prayer—for the Whole Body of Christ

8 P.M. Answers to Prayer in Belgium

TUESDAY:

3 P.M. The Work in Latin America
Prayer—World Evangelization

8 P.M. "The Saviour of the World"
Miss Constance J. Brandon, International Secretary of the World Dominion Movement

WEDNESDAY:

3 P.M. A Message from Japan
Mr. Archie Dyer
Prayer—Jewish Evangelization

8 P.M. Symposium
Representatives from all Fields

Obedience

"To obey is better than sacrifice." (*I Sam.* 15:22)

CHRIST never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oft'times counts a service most complete.

He sometimes wants our ear, our rapt attention,
That He some sweetest secret may impart;
'Tis often in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer, to endure.

Well, God loves patience. Souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Saviour cares for cheerful acquiescence
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty
Be sure, He gives to such but little heed.

Then seek to please Him, whatsoe'er He bids thee,
Whether to do, to suffer, or lie still;
'Twill matter little by what path He led us,
If in it all we sought to do His will.

COPIES CAN BE HAD FROM HUGHES FAWCETT, PLAINFIELD, N. J.

CONDITIONS IN RUSSIA

In order that our readers may know the true situation in Russia and be able to intelligently pray, we are giving some pictures showing in reduced size folders being distributed in Russia, also some extracts from letters. Surely this is a land of sorrow darkened for many years by a "form of godliness but denying the power thereof." Dominated by an ecclesiastical machine causing superstition and ignorance concerning God's saving truth, we now face the revolt of atheism with its blatant disregard of holy things. Darkness intensified is the result. Blasphemy runs riot. It might seem impossible, naturally speaking, for God to work in such conditions. "Known unto God are all His works from the beginning of the world." His purpose is not frustrated by puny man's efforts to deny His existence or to belittle His saving truth. In our March issue, we gave the remarkable story of the conversion of Russian communists. This is God's answer now. He is longsuffering. He takes no pleasure in the death of the wicked. This is the "day of grace". Pray earnest-

ly that many out of Israel and of the Gentiles be saved in this land of many distresses. Pray earnestly also for true believers in the midst of such conditions that they be kept humble, steadfast and believing. Help us in spreading the Gospel, which is the only antidote to unbelief and disbelief rampant in this land.

The above cartoon and the one on preceding page are taken from cover pages of the magazine of the Moscow Committee of the Union Communist Party. The paper is called **"The Godless at His Bench."** The caption of the one above is to the effect that in accomplishing the program for the great work of Socialist upbuilding, let us on the Twelfth Anniversary of the October Revolution, snatch from the hands of our class enemies their poisonous weapon, religion, and throw it into the garbage can. The other is in connection with the five year plan for the Annihilation of Religion.

OUR WORKER, MR. DOBRININ, SENDS FOLLOWING EXTRACTS TAKEN FROM MAIL RECEIVED BY HIM FROM RUSSIA:

WHEN GOD FORSAKES

Brother Theophillus continues his surprising informations:

I HAD been invited to the Lutheran Churches. The Lord's blessing was manifold. There happened such a wonderful accident. Two communists, mother and son, mocked at those going to the house of prayer. Mockingly they said: "Well, pray to your God in the church, but we shall grind the grain in the corn mill and we shall see whose God will give more flour, yours or ours." After the morning's prayer, we went home. It happened on Sunday. Those that were working at the grinding had an accident. The mill-stone somehow got detached, fell on this communist woman and smashed her so that it was hardly possible to recognize her after extricating her. The same stone struck this woman's son and husband; the former died after one and one-half hours' time in unconscious state. The latter had his leg badly hurt. The surrounding people considered this accident as an extraordinary accident. And yet the remaining members of the unhappy family did not get any better, but on the contrary became more enraged.

Failure in Serving God and Mammon

Certain associations of the Evangelistical tendency formed collected farms after the revolution according to the fashion of the Christian communities. But the farms did not succeed. And in one case the brotherhood had to exclude the whole of the membership, because things were abnormal to such an extent. Members infatuated by the commune dispersed as beggars. In result those beginnings ended equally lamentably in different districts.

Brotherly cooperations began to be established in the centres, which ended in ruin and disgrace The Mennonites also began community farming and also failed. These organized in Moscow the all-Russian cooperation of the Mennonites, existed for three years and on the fourth were ruined.

It was evident that on all communities, even the Christian ones, was a curse. Besides household and commercial failures, fate was fighting against the communities. The fertile districts were left bare. Deut. 28: 15-30 is fulfilled.

The doors for the education of the believers are closed; only the ungodly and a rogue has in front of him open roads.

Seeking for God Amongst the Intelligent Classes

In the town . . . . the conversion of a woman-doctor and students took place. We happened to receive the following note saying: "We were quite unnerved with the events of the past weeks. We read the Bible but cannot understand it: come and help us." It was signed: The Head..... intelligence.

Our Brethren went to the appointed places, held discourses and prayed. Amongst the listeners there were professors and two daughters of clergymen. To the open air prayers, intelligent classes are afraid to come, because they are then threatened with persecution.

At the meetings which I personally held, highly educated persons were present. On one occasion an ostentatious old man interrupted us with the following words: "What shall I learn from these half educated persons?" and walked out. In the course of 15 minutes he returned to the meeting with his handkerchief in his hands, and approaching the tribune said: "What am I to do now? For 25 years I have been a teacher of the Polytechnic Institute and am an infidel." The same night this man believed in God, and began to preach the Word of God to his fellow teachers. He also influenced his pupils at the college where he was the Headmaster. Seven of his pupils believed in God. Later on I baptized them during severe January frosts. This event took place in the Caucasus.

Another case in..... During the sermon the door quietly opened and a young woman entered. She approached the tribune and addressing me said: "Is it possible for me as well?" Saying this, she fainted. Later on she related to me: "My husband perished, boy and girl were taken away from me, and I can't find any situation only because I was educated in the Institute for the bourgeois girls. I cannot live any longer in such a manner so I decided to commit suicide. I had a flask of poison with me and passing your house I suddenly heard your wonderful singing, which forced me to enter. Can you save me?" God stretched out His hand to her and she was forgiven. After the conversion she became a singer in our choir. Several months later I happened to be again in the same town. After meeting her, she approached me and said: "God has helped me wonderfully, my girl was found — there she is — and I found a

situation for myself in the Hospital. Please come with me to the Hospital and we shall arrange a meeting." When I came there, I saw how much she had accomplished. With the doctors and servants she continually discoursed about the Bible. Already two souls joined her in the Lord. In my presence two souls were converted.

THE MOST "DANGEROUS" PREACHERS

Our Brother X. (our new special correspondent) informs us:

Up to now only official religious priests were persecuted, but now the situation has changed in Russia. The persecutors openly declare, that the most injurious elements are those who preach voluntarily and do not demand any reward. Therefore it is not to be wondered at, that the law issued in May 1929 was directed against these voluntary Evangelical workers. Every worker is attached to a certain district This law was a hard blow to those who eagerly wished to fulfil their missionary work. The preachers were prohibited to go into other districts and to invite workers from other districts. The believers were discussing this terrible point of obligation that was put to them. It was decided to leave this point to the preachers to settle according to their discretion. What happened later on,—I do not know. As it seems, such demands are not necessary now, as many of the preachers are put to prison. The authorities presiding in the villages were telling people: "If you commit anything unlawful at the time of religious persecutions, do not be afraid; you will not be responsible."

Sometime ago the Baptists were ordered to liquidate their union.

All houses of prayer belonging to the believers were confiscated in certain towns in the interior of Russia; notwithstanding which the spiritual union of the believers is not dying out, in distant parts of the towns they continue to baptize.

THE HOT ROOMS.

One of the believers writes to us: "Several of the believers were put into the hot rooms and then transferred into the cold ones. The hot and dry air heated the floor and walls of the room. Undressed we sat for several hours and perspired. Several of our brethren were obliged to spend and suffer whole nights in such a room. They lay undressed near the door and greedily inhaled the fresh air coming through the door's crevices. The other brethren were put to prison in . . . The prison was overfilled. During the night they lay each against the other (quite close) and when one wanted to change his position everyone was obliged to do the same—the whole row.

LISTENING TO THE BELL RINGING OF THE NEIGHBOURING COUNTRY.

The Catholic peasants in a crowd crossed the frontier illegally from (White) Belo-Russia into Poland, only for the purpose of being present at the Xmas divine service. Those who did not succeed in crossing the frontier listened from afar to the ringing of the bells that reached their ears.

Taking down of the bells from the St. Isaacs Cathedral, this celebrated Orthodox church in St. Petersburg, took place in January of this year. Low spirited mob stood around the Cathedral.

COMPELLED ATHEISTS.

Atheism in Russia is introduced officially and by force. The people themselves never get influenced with atheism. The formation of general atheists' movement never succeeds. Before Xmas, Soviet newspapers by the Government's order drove on induced infidels to work. In one of the Xmas Eve Moscow newspapers "Isvestia" we came across such reproofs to the workmen: "Notwithstanding our continual orders, professional unions underestimate the purpose of antireligious propaganda . . . Certain unions during the whole year never discuss the point of practical introduction of antireligious propaganda. The libraries are badly supplied with the antireligious literature. Fiscal atheism is not reaching the heart of the nation." God will never be expelled from Russia! This is our consolation.

GOD'S SUN

In Tver, Soviet officials decided to deprive churches of electricity. In the other towns religious workers were forbidden to have the use of post, telegraph and telephones. Letters, parcels and telegrams addressed to them were confiscated. At Xmas tide streets were full of horrid spectacles of atheistic Carnivals. Desperate attempts were made in order to transform holidays into gloomy working days with the increased work. And yet the disposition of the majority was idle, and on Xmas Day in Moscow the sun shone for the first time since the last Soviet celebrations held in October. Notwithstanding the prohibition, church bells were ringing and people were praying.

PERSECUTION IN RUSSIA

No better description of the Soviet Government of Russia was ever penned than that set down in the 59th Chapter of Isaiah, where it is written:

"Their feet run to evil, and they make

haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings."

Hardly a day passes by that despatches from Russia do not tell of fresh cruelties and injustices perpetrated by the Soviet against Christianity and Christians. Again and again we have called attention to these in our columns. One of the latest outrages, against an Englishwoman, is related in a cable to "The London Daily Mail" and published in Canadian newspapers a few days ago. This despatch from Riga states that Princess Sophie Lieven, sister-in-law of Sir Kynaston Studd, who was Lord Mayor of London last year, has been imprisoned in Moscow by political police for her Christian missionary activities in Riga. The chief charge against her was said to be that she read the Bible to children of Soviet workers.

This lady is a woman of outstanding Christian faith. She is sister-in-law to Charles T. Studd, Founder of "The Heart of Africa Mission." The work that she sought to do in Riga was to lead the children of the Soviet to a knowledge of the Saviour, and for this she has been thrown in prison.

It is incidents such as this that should arouse the conscience of the civilized world to the real situation that exists in Russia today. Moscow's cup of iniquity is being filled to the brim. The only thing that will avert the doom that she is assuredly drawing upon herself is a mighty outpouring of God's Spirit upon the nation that will result in a whole-hearted turning of the people to God. May He hasten such a revival in His time.

—Evangelical Christian.

A LETTER FROM A CHRISTIAN DOCTOR

The friends who have been interested in James Ewke will be happy to learn that he has completed his Course in Medicine, and is now engaged as an Interne in one of the large Children's Hospitals in Prague. The life of an Interne is not an easy one, nor is there a salary attached to it, but Dr. Ewke finds time for mission work. About three hundred students live in the village of Horni Cernosice near Prague. Here, every Saturday night, he holds a Bible Class. Recently V. F. Martzinkovski returned to Prague, and for the last Sundays he has been preaching to them. He has given them blessed and deep messages. Will you not pray earnestly for this young Russian Doctor, who has a passion for souls, that God will use him to lead many to Jesus Christ?

HOW IS CHRIST COMING BACK?

1. He is going to come as a thief. The thief never notifies a man whom he expects to rob. When He came first, there was a two-fold manifestation. First, He appeared to His very own, and, by-and-by, He stepped out upon the arena of the world and announced His mission. That is exactly what He will do when He comes again. No one but His Bride will know it; He will gather His Bride from the whole earth, both dead and alive. "We that are alive will not go before them that are asleep," says Paul. We shall be changed, and the dead in Christ will be raised first. This is the first resurrection. He will come for His Church as a thief. His Bride, the Church, will meet Him in the air.

2. He is going to come with suddenness. "As the lightning flashes from the east to the west, so shall the Son of Man come". Lightning travels fast enough to go around the earth seven times in a minute.

3. He will come exactly as He went away —bodily and visibly. We shall see Him exactly as they saw Him go from the Mount of Ascension. The Angels told them so, as they stood looking up, trying to get one more glimpse of the Lord.

4. How will He come? First, it was in lowliness and humiliation; the next time it will be with the voice of God, with the angels and archangels—with the trump of God. It will sound out to the nations, and the tribes of the earth will behold Him, and cry for the rocks and the mountains to hide them from the face of the mighty Ruler who will take possession of the earth. He is coming in demonstration and power. He is coming first for His Church, and He will come back from the Marriage Supper of the Lamb with His Church. It is then the nations will mourn because of His Appearing. This will be the opening of the Sixth Seal. —The "Alliance Weekly."

* * * * *

Bradford, Illinois

American-European Fellowship,

Gentlemen:

Enclosed check for $13.75 is for Moses Gitlin's work in Poland. As a church we are specially interested in Mr. Gitlin's work because Mr. David Liebhaber, who was led to the Lord under Mr. Gitlin's ministry in Poland, spoke in our church a few weeks ago and presented the special need there. He met Mr. Gitlin just before he went to Poland, six or seven years ago. I am trying to arouse interest in Jewish work in this church. Enclosed check is part of our Christmas offering.

LUKESH'S CHILDREN'S WORK

Dear Friends at Home:

"Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God." Mark 10:14.

How true that the little ones belong to the Lord, and yet how soon Satan is on their track and gets them into his traps. I thank the Lord for the privilege of working for Him in this dark country. He gives *Grace*, for it is not an easy battle against the enemy. It is heartrending to see even the children incited against the work of the Lord. It shows how far the enemy will take people, even to indecency, though before their fellow men they are classed as good Christians. The more they persecute the Bible and the Mission, the more favor they find in the eyes of the priest and the R. C. church. The children going to and from school often ask and beg for tracts and sometimes take them from the hands of others who have just received them, only to tear them up before our eyes. Some are not quite so bold and wait until they get into the distance. They are taught this by the priests and even some of the other teachers. One of the priests passed us, accompanied by a number of little ones, while we were giving out tracts, and said to them, "There stands the 'bad man' ", meaning Brother Lukesh. God and Christ, and heaven as well as hell and the devil, are spoken of in such light terms that even the children make fun of them. What a terrible awakening it will be for these poor people in eternity! Pray, and pray again!

The conditions being so sad, it makes us rejoice so much the more over the little ones the Lord has given us and committed into our care to lead to Him. I will try to give you a little glimpse into the work with the children here. The following questions and requests were given unexpectedly, and therefore the answers were spontaneous and voluntary. How about trying it with your little folks? The children here, as you may know, get no training along this line except what they hear in the Mission, and some have been coming but a short time. Perhaps I might state here that those who took part were all under eleven years old, except one who is thirteen. The latter has been coming about three months.

First, they were asked to ennumerate the blessings received in the past year. Each one was to speak for him or herself and not to repeat what the others said. Answers:—

Health . . . joy . . . food.

That the Lord had patience with her, a sinner.

For healing.

Was guarded in danger.

For liberation from the yoke of Rome.

For being preserved to His glory.

That God had given them the truth.

For being guarded against Satan.

That the father was preserved in the railway service during the severe weather of last winter.

Delivered from the desire to go to the movies and theaters.

That the parents were preserved.

For the opportunity to learn about Christ.

That the parents led to what is right.

That I do not have to serve Satan.

Second, they were to state what they want from the Lord in the New Year. Answers:

A new heart.

Cleansing from sin.

That I may walk in His ways.

Wishes not to die.

Wants to be a child of God.

Wants to be illuminated by the Holy Spirit.

I want to learn about the Lord Jesus.

I want to be His servant.

I want to receive the assurance of salvation.

That the parents may be preserved.

That I may be guarded from the snares of Satan.

That I may not live the life of a heathen child.

That I may be guarded from a vain life.

That my father may be converted.

That the parents may be converted.

Third, they stated what their determination was to do for the Lord in the New Year. Answers:

To leave the old ways.

Not to yield to Satan.

To learn from Him.

To leave the miserable life of sin.

To let Jesus come into my heart.

To follow Jesus.

To love the Lord Jesus.

To honour the Lord Jesus.

To yield to the Lord Jesus.

To be faithful in His service.

Not to do what displeases Him.

To be industrious, not lazy.

To ask HIM to keep.

To pray for His guidance.

One Sunday's homework was to bring a written statement as to when they were going to decide for the Lord. One little girl of nine years of age, whose mother had been saved from Spiritism, asked her mother what she should write. She tried to explain to the little one her experience in coming to the Lord. They knelt in prayer three times to get to the yielding point. For these people here who are raised in the R. C. ceremonies, there is so much danger of going through the form of conversion with-

out any real change of heart. Praise the Lord, we have also some truly saved souls here whose lives tell for the Lord. I will enclose a few pictures of some of our children. Am sorry all were not present when the picture was taken.

The work is going forward. Souls are under conviction. Please continue to pray for them. The tract work is also increasing. There are many requests for more tracts and also for Bibles. The Lord is working. Pray for a revival. Since New Year, the theme in the week night services has been "The Second Coming of Christ." This truth is altogether new to the people here. How Satan withholds God's best! Thank you for your prayers and uplift. The Lord bless and keep you till we meet Him in the air!

(Mrs. Charles) Edna Lukesh

THE SECRET OF SUCCESS

Dr. Wilbur Chapman met General Booth and asked him what was the secret of his success. His reply is noteworthy. "I will tell you the secret," said he. *"God has had all there was of me.* There have been many men with greater brains than I, and men with greater opportunities; but from the day that I got the poor of London on my heart, and a vision of what Christ could do for them, I made up my mind that God should have all there was of William Booth. And if there is anything of power in my work it is because God has all the love of my heart, all the power of my will, and all the influence of my life." Nor did he ever relax, until, after eighty, he sank into death.

"Let no man think that sudden in a minute
All is accomplish'd and the work is done:
Tho' with thy earliest dawn thou shouldst begin it,
Scarce is it ended with the setting sun."

The Dawn.

A WORD FROM POLAND

Przeorski evangelizes, as well as edits the monthly paper called "CHRISTIAN", and we are glad to have the following word from him concerning his labors:

Near Warsaw, Poland, February 25, 1930.

American-European Fellowship:

I send my heartiest thanks for gift.

Last week I spent in visiting brethren in Krol. Huta, Chrnanow, Jawvrzno, Osingcim and Krakow. The Lord gave me blessing, especially in the first named place. I spoke from Romans 8:1. Some souls went home with tears of joy when they heard that "now there is no condemnation to them that are in Christ Jesus." The brethren expressed one wish, that I shall visit them often. I have calls to visit people in distant places, but I dare not think about it because of lack of means.

Every day I send magazines, Bibles, Testaments and other literature to new readers, and covet prayers that strength may be given me to continue the work of getting out the magazine. Some souls are helped by my commentary on the Gospel of Matthew. Today I sent six copies of it to students of Polish National Church Seminary in Krakow.

Satan tries to stop the Lord's work here by all means.

Commending myself to your prayers, I send you my heartiest greetings.

Yours in the Lord,

A. Przeorski

——::——

"I need no other argument,
I want no other plea,
It is enough that Jesus died—
And that He died for me."

FORM OF BEQUEST

I give and bequeath to the **American European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N. Y., the sum of ....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

HAS YOUR SUBSCRIPTION EXPIRED?

If a Subscription Blank is enclosed, your subscription has expired.

Kindly renew promptly, to assure us you appreciate the magazine.

A New Subscription for a friend and a list of friends to whom we may send sample copies will be appreciated.

The magazine will sell itself if you will show it to your friends.

STATEMENT OF RECEIPTS FOR FEBRUARY 1930

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
7155A.	$16.05	7175...	6.00	7195...	1.00	7215...	38.39	7235...	300.00	7255...	5.90
7156...	5.00	7176...	2.50	7196...	10.00	7216...	8.00	7236...	46.02	7256...	10.00
7157...	10.00	7177...	15.00	7197...	1.00	7217...	100.00	7237...	5.00	7257...	10.00
7158...	5.00	7178...	50.00	7198...	6.00	7218...	25.00	7238...	10.00	7258...	5.00
7159...	1.00	7179...	20.00	7199...	500.00	7219...	20.00	7239...	1.00	7259...	500.00
7160...	1.00	7180...	10.00	7200...	5.00	7220...	25.00	7240...	3.00	7260...	500.00
7161...	5.00	7181...	10.00	7201...	11.00	7221...	3.00	7241...	4.20	7261...	10.00
7162...	5.00	7182...	30.00	7202...	1.00	7222...	35.00	7242...	1.00	7262...	1.10
7163...	30.00	7183...	20.00	7203...	5.00	7223...	4.00	7243...	5.00	7263...	20.00
7164...	5.68	7184...	5.00	7204...	7.50	7224...	40.00	7244...	5.00	7264...	5.00
7165...	10.00	7185...	31.00	7205...	40.00	7225...	1.00	7245...	12.50	7265...	7.50
7166...	1.00	7186...	1.00	7206...	52.00	7226...	1.00	7246...	2.00	7266...	300.00
7167...	4.60	7187...	5.00	7207...	10.25	7227...	5.00	7247...	40.00	7267...	500.00
7168...	25.00	7188...	1.00	7208...	35.60	7228...	20.00	7248...	2.00	7268...	5.00
7169...	21.00	7189...	3.00	7209...	9.05	7229...	10.00	7249...	3.00	7269...	100.00
7170...	1.00	7190...	1.20	7210...	9.60	7230...	10.00	7250...	1.00	7270...	1.00
7171...	10.00	7191...	30.00	7211...	10.00	7231...	100.00	7251...	5.00	7270A .	15.00
7172...	1.00	7192...	10.00	7212...	50.00	7232...	10.00	7252...	5.00	7270B .	10.00
7173...	1.00	7193...	448.75	7213...	1.80	7233...	1.60	7253...	5.00	7270C .	5.00
7174...	5.00	7194...	3.00	7214...	6.75	7234...	10.00	7254...	20.00		

Total $4591.54

Of this amount $29.40 is for E. H. F.

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So many friends of the **American European Fellowship** have inquired where they can secure copies of the Scofield Reference Bible that arrangements have been made by the "Fellowship" with the Oxford University Press to furnish these excellent Bibles at prices much reduced from the list price. Folders will be sent any who desire them directly from the Office of the Fellowship with the prices and bindings given thereon. Also Field Secretary, Geo. W. Hunter, will have a supply of these folders with him wherever he may be from time to time. He will also quote you the reduced price from the list price that appears on the folder, if you ask him, or write to the New York Office of the Fellowship. Any profits accruing go into the General Fund of our work. We are doing this for the benefit of our friends who are so graciously standing behind the increasingly growing work on the several fields of Europe. It is, in other words, an advertising plan to keep the "Fellowship" constantly before the ones who are interested in the work we are doing, especially among the 10 million Jews. See Dr. Scofield's notes concerning the place the Jews hold in the Mind of God as found scattered all through the Scofield Reference Bible. **Don't forget this offer is only available through the office of the "Fellowship" and is not available only as suggested above.** This will **not** be recognized at the office of the Oxford Press. It is, as stated, an advertising plan of the Fellowship.

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